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The Golden Rule Against the R[illegible]old

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The "Wise" and the "Prudent"

The Bible's Warning Against Compromise

By The Very Rev. Bernard Iddings Bell, Dean of Fond Du Lac

[Warning voices are constantly being raised to urge Socialists and especially Christian Socialists to "go gently," to "compromise" and to "unite with the reformers." Against this tendency to moderate our revolutionary demands, Rev. B. I. Bell, a man high in the ranks of the Episcopal Church, raises his voice in this article. It is a call to all Christian Socialist ministers and preachers to speak the truth and spare not, regardless of who may sit in the pews.]

In a certain parish is a man, prominent in her counsels, who is notorious as the employer of young girls at starvation wages. This parish has lately completed an addition to its plant. It needs money, money which this debaser of womankind possesses. The rector of this parish says he knows of the iniquity of this man's business operations, "but just now it would be imprudent to antagonize him." In another parish all opposition to the crying evils of the liquor traffic in the town is eliminated from the church's program, because the secretary and two directors of a large brewing company are on the vestry, and it would not be "wise."

These two ministers are "wise" and "prudent," and it is this sort of thing that Christ hates, against which the prophets wail, at which men sneer.

In the days of Isaiah, the counselors of the King of Judah urged vehemently an alliance with heathen Egypt, at the cost of sacrificing some of those things about the Judean theocracy which happened to offend that mighty power. [illegible] The alliance was undoubtedly the prudent thing. Every aspect of worldly wisdom urged it. But against it Isaiah thundered out these words in God's name, "Forasmuch as this people honoureth me with their lips, but their hearts are turned from me, therefore the wisdom of their wise men shall perish and the understanding of their prudent ones shall be hid."

No Compromise!

It is almost impossible for anyone reading this prophecy, with its background understood, not to perceive the intense contempt in those words "wise men" and "prudent ones." Judah had a task from God. It was certainly prudent to compromise with Egypt. Maybe by it something could be gained in the far-off future. Certainly for the immediate future it would mean peace and security. But it was prudent with the prudence of cowards and renegades, and so by God's decree it was doomed to failure.

One remembers how these words were quoted with great approval by St. Paul when he wrote to the Corinthians. One also feels that they were behind those words of Christ, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The struggle against the "wise" and the "prudent" was the main struggle of Christ's earthly life. The "wise" were the Pharisees, set upon punctilious exactness in the minutiae of theology and liturgics, horribly and disastrously anxious to be law-abiding in everything, even the smallest, who had made religion the property of the cultured, who liked the sermons in the synagogues to be learned, full of precedent and exaggerated honor for the times of the fathers, confusing their pietistic conceit with the demands of true religion, seeking to make the nation of God into a cosy little place for the educated, a club for the cultured. Those were the "wise" of Christ's time.

The "prudent" in His time were the Sadducees. At the end of that struggle which the mighty Maccabean kings had waged against foreign domination, they had seized the opportunity of a [illegible] nation to "sell out" to the Romans. They had compromised with Caesar. They even permitted the Romans to nominate God's high-priest, and offered to the Roman power good money for the sacerdotal job. Rome in Palestine represented worldly power, material wealth, a stable government, the discouragement of revolt. Palestine was at peace, and had been ever since the Sadducees had made their bargain. Religion outwardly was undisturbed. The smoke of the sacrifices ascended uninterrupted toward the skies. But because religion had compromised with the power of wealth and political authority, inside it was dead. Between the wise and the prudent, the Pharisees and the Sadducees, religion was nearly perished, alive and of power only in those far-off, rural neighborhoods, from one of which, Nazareth of Galilee, emerged the Christ.

He called the "wise" of his time "a generation of vipers," and for the "prudent" Sadducees, he had the greatest contempt. And what he felt to be the truth about these classes he uttered in no uncertain terms.

Thought He Was Crazy

How imprudent that was! So imprudent was it that His own blessed mother thought he was insane, and sought to have him locked up as a lunatic. So imprudent was it that He was driven out of His own home town, then out of Judaea, then out of Galilee, until He was forced to flee away to the Syro-Phoenician country, thence to return to be denounced, betrayed, condemned [illegible] court, judicially murdered. How very imprudent it was! Even Simon Peter the impulsive, cried out to Him, "Not so, Lord!" "Get thee, behind me, Satan," He said to Peter, and went His way.

Christ failed. The prudent of the world killed Him. He lives forever, because He had the sublime effrontery to be imprudent and to tell and to live the truth, to rebuke evil in high places, to preach the full counsel of God. Nor does He expect anything less than this from His followers. "They shall put you out of their synagogues," He assures us. "Yea, the time cometh that everyone that killeth you shall think that he doeth God service." "The servant is not greater than his Lord. They persecuted Me. You they will also persecute." "Ye shall be baptized with the baptism wherein I am baptized," the baptism of suffering and persecution. "In this world ye shall have persecution."

Plain Coward and Traitor

It would certainly seem, then, that the wisdom of the world and the wisdom of Christ, far from being identical, are in fact antithetical. It would seem that possibly prudence, far from being a virtue, might often be a sin, a sin of unfaithfulness to a Master who was not in the least prudent, in the ordinary sense of that term. If by prudence is meant knowing what God wants one to do, and refraining from action until one does know it, then of course prudence is admirable. If that it what is meant by prudence, then prudence is not a virtue at all, but merely the substratum of common-sense upon which virtues are erected. But that is hardly what most people do mean by prudence. That is not what Isaiah meant by prudence. That is not what Christ understood the word to mean. And if by prudence is meant what they mean by it, the refusal to utter God's will in word and deed when one knows what that will is, keeping one's mouth shut for the sake of personal advantage, the avoiding of personal danger, then prudence is not a virtue at all. It is a sin. The prudent man, in this sense, is not a good man. He is just a plain coward.

Now Christ, in the Body Mystical, His Church, is in precisely the same position that once Christ was in His Body Physical long ago. The "wise" and the "prudent" seek to control Him now, just as they did then. The "wise" today are those who insist that He must say the same thing in the same words in this day that He said in former, cruder, less developed ages long since gone, they who are horribly fearful that He may do or say something not exactly and precisely lawful, they who think that God ceased to inspire His Church along about the year 300, or maybe the year 1,700. Fortunately these wise ones, these Pharisees, are not just now as powerful as they used to be. For the present, they do not constitute the real danger of the Church. Their sting is at least temporarily drawn, altho they are often pathetically ignorant of that fact.

Modern Sadducees

The power of the "prudent," the Sadducees of today, however, is not by any means dead. It is very much alive. The Church itself, as was the Jewish Church of yore, is full of Sadducees, often well-meaning Sadducees, men and women who believe in "selling out" [illegible]

Church to the powers that be in the world today, to wealth, to armed peace, to stifled injustice, and all the rest that goes to make up the power of this not only unChristian, but also irreligious land and time. The struggle is not over. It is but beginning again. Over Phariseeism the Church has in a measure triumphed. She must tell the truth again, and let the Sadducees learn once more to "weep and howl," in the expressive phrase of one of the Apostles, in rage and hurt. The Church is not in the world to compromise with the world. She is not in the world to be "prudent." She is in the world, and we her members are, to preach the whole counsel of God, letting it hit whom it may.

Of course it is imprudent; but it is the will of God.

The whole attitude of our present day Sadducees is summed up in that proverb of the smug mid-nineteenth-century irreligion, "The Church is not concerned with business and politics." If the Church has no message for the social relationships of man, which constitute the major part of man's life, she had better shut up shop and go home.

There is little need for the Church to fight the Pharisees. Fortunately the world is laughing at Pharisees just now. But she needs to fight the Sadducees, for the world, God help her, takes off its hat when they pass by.

CAN'T HEAR IT THUNDER

"Papa," said Clarence, "there goes a man who can't hear it thunder."

"Nonsense," replied the father, "I know that man, and he is not deaf. Why can't he hear it thunder?"

"Because," said Clarence, "it is not thundering."

The average church members are not wholly deaf; but they can not hear it thunder either. Their pastor is too "cultured," too "considerate," too servile to disturb them with the thunderous social dynamite of Christ's real "Good News to the Poor." **And if genuine Gospel thunder and lightning were ever needed it is now.** Wake your preachers and teachers up with copies of the **Christian Socialist.** Help the Preachers' and Teachers' Fund.

List of those sending money for the Preachers' and Teachers' Fund since last report.

J. B. Taylor, Michigan	$ 2.00
A. J. Sholes, Montana	1.00
E. M. Plumb, Michigan	1.00
B. Stringfield, Kansas	1.00
Rev. C. J. Huizinga, Gudwal, India	3.81
Dr. A. F. Green, Ohio	1.00
V. P. Hyden, Florida	1.00
Total	$10.81
Previously reported	31.70
Total	$42.51

DO YOU KNOW IT?

Roger Sullivan, the notorious Democratic boss has been campaigning in Illinois for the U. S. Senate for several weeks; Albert J. Beveridge has been sweeping over Illinois with a torrent of eloquence in behalf of the Progressive party; Roosevelt and his friends are stirring things up in New York, and all the old party politicians are as busy as the nest of yellow jackets that you once sat down on. In other words, THE CAMPAIGN OF 1914 IS UPON US.

Shall the Socialists, erstwhile noted for perpetual campaigning, drowsily rest longer, or shall they, shall YOU, begin active operations at once for the greatest political and industrial movement the world ever saw?

Hot? Yes; but it is just as hot for the old party men to work—GET BUSY AND MAKE IT STILL HOTTER FOR THEM.

We must elect some congressmen this fall, if possible; and certainly we must elect many minor officers and INCREASE OUR VOTE EVERYWHERE. In your vicinity this job is "up to you." Are you **"game?"**

What better thing can you do for the cause of Socialism than to distribute several hundred and have your organization distribute several thousand of the STITT WILSON SPECIAL of the **Christian Socialist?** It will impress and convince any man or woman of brains and character. It is GREAT. Order a bundle at once and sow your community with them. One cent per copy in bundles of ten or more; 500 copies for $4.50; 1,000 copies for $8.00.

Objects to Paying $5.00 Per Day to Policemen to Keep Restaurant Girls From Getting $7.00 Per Week

John Walker made a ten strike before the Industrial Commission when he condemned the City for using burly policemen at $5.00 per day to prevent the girl strikers against the Knab restaurants from picketing to win their strike and obtain $7.00 per week with more humane conditions of labor.

"Did Jesus belong to the Carpenters' Union?" snapped a capitalistic witness, as he fought against labor unions.

"Perhaps not," significantly replied a commissioner; "but He belonged to the Brotherhood of Man."

The Double Standard of Rewards

We have often heard of the "double standard of morals" for men and women so much to be condemned; but John Walker, a coal miner, who is a Socialist and President of the Illinois district of the American Federation of Labor, struck the bull's eye of apt expression when he declared before the U. S. Commission on Industrial Relations that the cause of industrial unrest is "the double standard of rewards." He said;

"A working man is not supposed to ask anything more than a fair day's wage for a fair day's work. He is supposed to work until he is pretty fairly tuckered out. And when he does a fair day's work he is not supposed to ask for more wages than enough to support his family. While with the business men the amount of labor furnishes no criterion for the amount they recieve. People accept it as all right if they do not work at all, and accept it as all right that they get as much money as they can; in fact, they are given credit for getting the greatest amount of money with the least amount of work, and those things that are being accepted by the other side as the things that govern in everyday life, and as being right, have brought about this condition, this being, in my judgment, absolutely unfair; that is, on the merits of the proposition in dealing with the workers. The workers feel this, some unconsciously and some consciously, but all of them feel it, and it makes for unrest, in my judgment, and there can be no peace while this condition obtains."

These are strong, true words. "Business for Profit" is a crime which forever robs the workers and keeps them poor. "Production for use only" will give every one the full product of his labor and fill the world with plenty and peace. **The exploiter of mankind, with his double standard of rewards, must go.** The work which merely works and exploits others is not true labor. **Productive labor alone,** whether of brain, or brawn, or both, **deserves reward,** therefore socialism is coming sure and soon, for the workers are awaking to realize this truth.—E. E. C.

FROM PROF. RAUSCHENBUSCH

I have just read your issue of July 15th, and think the address by Stitt Wilson one of the best Christian Socialist appeals I have read. It came home to me because his experience was so much like mine.

I spent years of my life working with the German Baptists in this country, and have a great affection for them. Enclosed I send their calender. On pages 16-32 you will find a list of their preachers and workers. Please send a copy of this issue to the names on these pages and send the bill to me.

Walter Rauschenbusch.

INTERNATIONAL CONGRESS OF SOCIAL CHRISTIANITY

September 27-30 of this year at Basle, Switzerland, there will be an International Congress of Social Christianity under the direction of such prominent Christian Socialists as Prof. L. Ragaz of Zurich, Past. Elie Gounelle of Paris, and O. Lauterburg of Berne. A. de Morsier of Geneva is president of the committee of arrangements and Past. Lieghtenhan of Basle is secretary.

A rich and varied program of addresses in German, French and English is provided, which will prove a vast joy and benefit to any and all who are privileged to attenr.

The announcements of this Conference reached us too late for more extended notice in this issue; but any who may seriously contemplate attending may have full printed information by writing to the **Christian Socialist.** We have a limited supply of circulars.

The secretary, Past. Lieghtenhan of Basle, Switzerland, desires to hear at once from any who expect to attend this congress. Also from any able and willing to make a financial contribution large or small toward the expense of the congress.

The time is short. If you mean to "go or send," act promptly.

NOT RESPONSIBLE

Employe: "Sir, I would respectfully ask for an increase in salary, as I have lately got married."

Manager: "Very sorry, Mr. Horneyhand, that your request can not be granted. The Company is not responsible for accidents that happen to its employes when off duty."

In such manner twelve million men in the U. S. are prevented from marrying and many millions more are subject to such poverty that their lives are enslaved and their homes embittered, and so destroyed as real homes, by poverty.

Capitalism is "not responsible" and never can be responsible for the "accidents" of marriage, birth, sickness, death, and regular home demands of its employes. **Capitalism robs the vast majority of men of the possibility of having homes worthy of the name.** Let us get rid of a system so impotent, so cruel, so hopeless.

Socialism will enable all men and women to marry who desire to do so, and will give them ample support for comfortable and cultured homes.

GRAPE AND CANNISTER

Campaign Bundle of Five Papers Cheap

We will send ten **different** issues of the **Christian Socialist** in a single bundle—**a splendid and powerful assortment**—for ten cents to any address. Put a grape and cannister shell like this into the home of every family in your town or ward. Send a bundle to your distant friends. Do not let them sleep through this campaign also. It is time to wake them up.

The Land and the Priests

By Irwin Tucker

In unofficial dispatches published July 18, the general desires of the United States in regard to the revolutionists in Mexico are given as follows:

"A peaceful occupation of Mexico City, amnesty [illegible] political offenders, respect for the rights of foreign property owners and particularly for the rights of the Catholic clergy and their properties."

If this last clause is from official sources, Washington demands that the Constitutionalists in their hour of victory sacrifice one of the main causes of the conflict. For the lands of the Roman Catholic Church in Mexico, and the privileges enjoyed by its clergy, and the desperate expedients adopted to extend and protect these, are one of the main evils which have afflicted that unhappy land.

The rebel forces under Villa and Carranza take the name of "Constitutionalists" because they are fighting for the Constitution of 1857. This is one of the most remarkable documents of the ages. It is the only existing Constitution which expresses the will and desires of the common people, as opposed to those of the capitalist and land-holder. This constitution, although struggled for for forty-seven years, was actually in force only fifteen days. It was overthrown by a mandate from Pope Pius IX, and with it went the whole government established after the weary struggle; and the cause of its overthrowing was that it abolished special clerical and military privileges, and confiscated the immense estates accumulated through centuries by monastic orders and corporations.

In struggling for the Constitution of 1857, therefore, Villa and Carranza and the now victorious peons are striving to reduce the clergy of the Church of Rome and of every other religious body to the same level as other citizens, and are seeking to take from them, as from every other class of persons, the right to exploit fellow Mexicans by reason of their ownership of national resources. If the American Government seriously intends to demand that these "rights" shall be guaranteed by the Constitutionalists, it is forcing itself into the conflict from which it has so far studiously kept itself.

In a wonderfully illuminating book entitled "The Mexican People; Their Struggle for Freedom" by Gutierrez de Lara and Edgcumb Pinchon, recently published by Doubleday, Page & Co., the genesis of the present state of things is traced to the evil traits engendered in the Spanish character by centuries of struggle against the Moors. Bigotry, cruelty, race pride, and unrelenting hatred were the stern legacy of that thousand year conflict. The Church of the Spaniards is uncompromising and savage. It preserved its characteristics when it was forced upon the Mexicans. It was the Church of the ruling classes, and it served them well. Religion was totally lost sight of in its concern for temporal prosperity; and it fought every move in the long war for emancipation which culminated in the Constitution of 1857.

The Constitution of 1857

From this book of De Lara and Pinchon we take the following summary of the constitution of 1857.

Article 1. The Mexican people recognise that the rights of men are the foundation and the purpose of social institutions. In consequence, they proclaim that all the laws and authorities of the country must respect and sustain the warranties stipulated by this Constitution.

Article II. In the Republic every one is born free. The slaves (escaped slaves from the Southern States) who step into the national territory recover their liberty by this mere fact, and have the right of the protection of the law.

Article III. All education is free. The law will determine which profession needs a diploma for its exercise, and what requisites are to be fulfilled.

Article IV. Every man is free to adopt the profession, trade or work that suits him, it being useful and honest; and to enjoy the product thereof.

Article V. No man shall be compelled to work without his plain consent, and without just compensation. The state will not permit to become effective any contract, pact or agreement with the purpose of the curtailment, the loss, or the irrevocable sacrifice of the liberty of any man, may the cause be for personal labor, education, or religious vows. The law in consequence does not recognise monastic orders, and will not permit their establishment, no matter what may be the denomination or purpose for which they pretend to be established. Neither will be permitted a contract or agreement by which a man makes a pact for his proscription or exile.

Article VI to X. These guarantee absolute freedom of speech and the press, of petition, of assembly, of bearing arms.

Article XI deals with immigration.

Article XII establishes the invalidity of all titles of nobility, prerogatives, and hereditary honors.

Article XIII. In the Mexican Republic no one shall be subject to private laws nor special courts. No man or corporation shall enjoy fueros (special exemption from the law) nor receive emoluments unless they be compensation for public services and already fixed by law.

Article XIV. Abolishes trial by retroactive laws.

Article XV. Forbids treaties for extradition of political offenders.

Article XVI. Makes family and domicile inviolable except by warrant.

Article XVII. Abolishes imprisonment for civil debt.

Article XVIII. Private property shall not be taken without the consent of the owner, except in cases of public utility and by just payment therefor. Religious corporations or institutions, no matter of what denomination, character, durability or purpose, and civil corporations when under the patronage, direction or superintendency of religious institutions, or ministers of any cult, shall not have the legal capacity to acquire or manage any real estate except the buildings which are used immediately and directly for the services of the said institutions; neither will the law recognise any mortgage on any property held by these institutions.

Article XXVIII. State and church are independent. Congress cannot make any law establishing or forbidding any religion.

Are these laws sweeping and confiscatory? It is the Church's fault that they are so. Wherever and whenever the Church makes acquisition of money or temporal property its aim, it falls under the curse pronounced by Jesus and all the prophets.

"Ye cannot serve God and Mammon!" so said Jesus, and in every age it has been proven true. The Constitutionalists in Mexico will do the cause of religion service when they strip the church of all special privileges, all its vast properties, all its worldly pomp and pride, and compel it to follow its Master.

Bible Forbids Priests to Own Land

Embedded in the constitution of Israel, and repeated with intense emphasis throughout all the ages of the Old Testament, is a law forbidding the priests to acquire land. The tribe of Levi was the priestly tribe; and it alone among all the tribes was given no part nor lot in the division of Palestine among the conquering Hebrews. They were to have nothing but the freewill offerings of the people; but land they should not possess.

Among the children of Israel, they (the Levites) shall have no inheritance. For the tithe of the children of Israel, which they offer as a heave offering unto the Lord, I have given unto the Levites for an inheritance; therefore, have I said unto them, among the children of Israel shall they have no inheritance.—Numbers 18-21.

Wherefore Levi hath no portion nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God hath spoken to him.—Deut. 10:8.

The priests, the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel. They shall eat the offerings of the Lord made by fire, and his inheritance. They shall have no inheritance among their brethren; the Lord is their inheritance, as he hath spoken unto them.—Deut. 18-1.

Only unto the tribe of Levi he gave no inheritance; the offerings of the Lord, the God of Israel, made by fire, are his inheritance, as he spake unto him.—Josh. 13:14.

But unto the tribe of Levi, Moses gave no inheritance; the Lord the God of Israel is their inheritance, as he spake unto them.—Josh. 13:33.

What was the cause of this solemn prohibition, so often repeated? Why must not the priests alone of all the people of Israel, acquire land? There is another curious provision which may seem to have no connection, but which is a part of the same idea. It is the Levitical law, intended mainly for the priests.

Levit. 19:27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

21:5. The priests shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

Rasors and Rents

Any one who has lived among Orthodox Jews knows how to this day they look upon one of themselves who shaves his face with abhorrence. Especially must the Levites and the priests (the families of Levy and Cohen are lineal descendants of Levite and Priest) refrain from marring the hair of their heads.

There is an economic and political reason back of all this. The priests of Egypt were the landowners of Egypt. They were a privileged class. They and the Pharaoh owned the whole valley of the Nile. Twenty per cent of all produce was paid to the priests and to Pharaoh by the humble toilers of the Nile Valley. And the priests of Egypt were compelled to shave all over once a month, removing every hair not only from their face and head, but from their whole bodies. The Jews connected the hated exactions of the priestly rent with the peculiar custom of priestly shaving, and forbade the one with the other.

The story is told in Genesis 47:20, how Joseph was partly responsible for this condition.

So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them; and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion from Pharaoh, and did eat the portion which Pharaoh gave them; wherefore they sold not their land. . . . And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's. Out of this "Fifth" was paid the "portion from Pharaoh" to the priests.

The Jews knew the perpetuity of religious corporations. They knew how easily a corrupt priesthood, by working upon the religious beliefs of the people, could accumulate to itself the major portion of the wealth of the land. Therefore THEY ABSOLUTELY FORBADE THE PRIESTHOOD TO OWN LAND.

From their experience with the Chaldeans, whose temples were their bankers, they also forbade not only their priesthood to lend money upon usury, but also any member of their nation to lend on usury to another member thereof.

It was therefore with the sound foundation of Jewish experience behind him that Jesus forbade his apostles to take money for their preaching. This he repeated again and again. When the proclamation of the Gospel became a matter for cash returns, He knew that the fine edge would be taken off.

Christ's Warning Against Property

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust do consume, and where thieves do not break through nor steal. For where thy treasure is, there will thy heart be also.

Ye cannot serve God and Mammon. Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than the food, and the body more than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are ye not of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory is not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying "What shall we eat? or what shall we drink? Or wherewithal shall we be clothed?" For after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6.

Get you no gold, nor silver, nor brass in yours purses; no wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his hire.—Matt. 10:9.

And He calleth unto him the twelve, and began to send them out forth by two and two; and He gave them authority over the unclean spirits; and He charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals; and, saith He, put not on two coats.—Mark 6:8.

The seed that was sown among thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Matt. 13:22.

How hardly shall they that have riches enter into the kingdom of heaven!—Mark 10:23; and so Luke 18:24.

Woe unto you that are rich; for ye have received your consolation!—Luke 6:24.

The early Church knew well the peril of accumulated wealth. In the Book of the Revelation, John, the presiding Bishop of Asia Minor, writes:

"And to the angel (bishop) of the church in Laodicea write: Because thou sayest 'I am rich, and have gotten riches, and have need of nothing;' and knowest not that thou art the wretched one, and miserable and poor and blind and naked; I counsel thee to buy of me gold refined by the fire that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see."—Rev. 3:17.

All through the ages the devout have lamented the temptations which riches bring to the church. The work of Francis of Assisi was to start a reaction against this accumulation of property by the church. His vast order of mendicant friars swore themselves to absolute poverty, as a protest against the luxury of the Papal courts and the elder orders. Arnold of Brescia, the first Republican of Italy, headed a demand for the compulsory poverty of the church; and when Garibaldi's army eight centuries later marched into Rome, they found written high on the walls every where "Viva Arnaldo da Brescia —Viva il clero povero!"

Dante, a most devout son of the Church, in his report of his conversation with Pope Nicholas III in regard to Pope Boniface VIII, says regarding the corruption and venality of the Popes; (Hell; 19:118.)

"Ah, Constantine! to how much ill gave birth
Not thy conversion, but that plenteous dower
Which the first wealthy Father gained from thee."

referring to the Donation of Constantine, by which he is fabled to have conferred on Sylvester, Bishop of Rome, immense properties for his support. The rapine, treachery, immorality, murders, which surrounded the Papal court in the middle ages arose from the strife over worldly honors and possessions. The Papal States of Italy were the worst governed provinces the sun shone on. The Reformation in England was a revolt against the excessive land possessions of the Church; albeit those lands were taken from the Church to fall into the hands of tenfold worse possessors, the friends and favorites of the Duke of Somerset, Lord Protector of Edward VI.

The anti-clerical revolts in France and Portugal of the past decade were due to the excessive property acquired by the church, and testimony is not lacking when the church was relieved of these burdens its hold upon the affections of the people was far deeper and broader. The Church of England is at this present moment the object of attack by the Government because of its vast endowments.

Everywhere and in every place, material wealth has brought about decay and corruption in the church. In Mexico the church has attained wealth so vast as to be almost beyond computation, in the midst of utter degradation and misery of the people whom it is supposed to bless.

The greatest saints of the Catholic church have bitterly denounced these faults. Gregory I, the first monk to sit in the papal chair, fought greed among the clergy; Jerome and Ambrose denounced it; Francis broke his heart over it; Benedict of Nurscia, father of the monks regular of the West, attacked it. It has always brought destruction upon the people and upon the priests, from the days of Moses until now.

Socialists everywhere demand that church property, except that used for actual public welfare such as hospitals and asylums, shall be taxed. Unearned increments for the church are as iniquitous and criminal as unearned increments directed to any other source; perhaps even more so.

And if clerics wail and protest and launch invectives against those who would take from them these unjust "rights," let us but point them to the New Testament, to the calm words of Jesus in that very commission to his disciples upon which all ministers of his word still rely:

"Lay not up for yourselves treasures upon earth . . . for where your treasure is, there will your heart be also."

TRY IT

The San Diego, Calif., **Herald** devotes two or three columns to Socialism every week, written by a local Socialist. Perhaps you can get your local paper to print a column or two of Socialist argument weekly. Try It.

RED ROSA SHAKES GERMANY

Government Forced to Back Down Before Overwhelming Proofs of Her Charges Against the Army

Red Rosa Luxemburg, one of the mightiest leaders of Socialism in Germany, and a prominent figure at all Socialist Congresses in that country, recently scored a sweeping and far-reaching victory over the German government.

In support of her terrible excoriation of the German army, for which she was arrested, Rosa Luxemburg brought the testimony of 1,013 witnesses. They were ready to tell of recruits driven to suicide by brutalities of "non-coms;" of physiques ruined for life by the kickings and cuffings and lashings of sergeants and corporals; of humiliations which burned as deeply into the souls of soldiers as the welts of riding whips cut into their bodies.

It is felt that as a result of this formidable defense the case against Rosa Luxemburg will be dropped.

After four days of proceedings before the civil court, the state suddenly came forward with a motion for adjournment.

The public prosecutor declared that the mass of alleged evidence submitted by Rosa Luxemburg was so overwhelming that the war office had not been able in so short a time to prepare its own versions of the various cases.

Rosa Luxemburg bitterly opposed adjournment She had been indicted, placed in the dock, and was ready for trial. Defiantly she accused the war office of subterfuge and of retreating in the face of humiliating defeat in case it dared to press its charge. The court, nevertheless, granted the adjournment, and the case came abruptly to an end—never again, in the opinion of unprejudiced observers, to be revived. Even non-Socialist commentators exclaim that Rosa Luxemburg has scored an unprecedented triumph, destined the next time voters are counted, to sweep still more Social-Democrats into the Reichstag.

DYNAMITE BOMBS

A Bundle of Papers to Jar People Loose

Ten **different** issues of the **Christian Socialist**, excellent, stirring papers, sent in a single bundle to one address for **TEN CENTS**. **A big bargain and a mighty bombshell all in one.** Put one of these bombs in every home of your town or ward. Send one to your distant friends. It is time to wake them up.

RAGGED-TROUSERED PHILANTHROPISTS

As a realistic study of the working class in the raw, just as they are at work and in their homes, with all their miserable poverty and pain and their well-nigh hopeless ignorance and servility toward their masters, one should read Robert Tressall's novel, "The Ragged-Trousered Philanthropists," published by the F. A. Stokes Company, New York.

The language the men use at their work; the foolish pleasures they attempt at saloon and gaming table; the terrible struggle to pay rent and buy food; the despair of the loving, toil-exhausted wives; the hopeless future of the underfed children; the utter discouragement of the more thoughtful men; the strange the patience and submission of the workers under impossible conditions; their humilitating generosity toward those that rob them, and their invincible conviction that "the likes o' them" have no right to expect the comforts of life enjoyed by their "betters" are all graphically set forth by the author. The book is frankly anti-religious, at least against the hypocritical kind of religion that admits slave-drivers and grafters to official positions in the church, and deeply pessimistic, even the hero contemplating suicide at the close of the volume; nevertheless, the story is strong and true and intensely interesting and illuminating to men and women with brain and heart. A square, fearless facing of actual conditions is necessary to a workable theory of social salvation. The philanthropy of men who can not feed, clothe and house their own families toward the master class who support their wives and children in luxury by robbing the ever patient workers is a foolish, wicked philanthropy and must be educated out of working people. The workers must bless their own families first by securing the full product of their labor; and they can obtain that blessing whenever they genuinely unite either by ballot, by war, or by general strike to demand it. This fact should restrain all discouraged men from suicide and inspire them to redoubled efforts for working class education. Comrades, don't give up, but circulate more Socialist papers and books.

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EDITORIAL STAFF

Rev. Edward Ellis Carr, Senior Editor.
Rev. Irwin St. John Tucker, Managing Editor.

ART EDITORS.

Ann C. Cole Dorothy O'Reilly Aniol

SPECIAL CONTRIBUTORS

Rev. Walter Rauschenbusch Jessie Wallace Hughan
Rev. Eliot White
Rev. Bernard I. Bell Rev. William M. Gamble
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Harvey P. Moyer Rev. J. L. Smiley
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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITORIAL WEDDING

Irwin St. John Tucker, Managing Editor, and Dorothy O'Reilly Aniol, Art Editor of the Christian Socialist, were married in Chicago on July 4th. On July 6th they left for Michigan and later for Montana on a wedding trip, to return about the middle of August.

IMPORTANT ANNOUNCEMENT

For ten years **The Christian Socialist** has sought to convince the Christian people that they could really answer their own daily prayer and soon establish God's kingdom on earth by helping establish Socialism—the real Brotherhood of Man.

During this time we have seen thousands of Christian people, ministers, teachers, professional men, and active laymen converted to Socialism.

During this time, also, we have seen growing, by leaps and bounds, general social discontent because of the injustice, oppression and crime, the natural fruits of the present unchristian social system.

In the same time we have seen a wonderful growth of the social Christian spirit and an ever growing desire to find a way to apply practically the real Christian principles of love and brotherhood to the world's social problems.

With **The Christian Socialist** in the directing hands of such efficient and uncompromising Christian Socialists as Comrades Carr and Tucker, men thoroughly qualified in and devoted to both scientific Socialism and practical Christianity, men who have proven their propaganda ability in the pulpit, on the platform, and in the editorial field, and with the able Christian Socialists these men are associating with them, we believe this paper is bound to be, more than ever, the greatest and best propaganda organ with which to convert the Christian world to Socialism.

Our greatest problem now is how to place **The Christian Socialist** into the hands of the millions of people ready for its message.

Realizing the fact that the circulation of Socialist papers is largely built up through the sacrifices of comrades, the large majority of whom are limited in their means, we have decided that the step necessary to increase our circulation to the point which our cause demands and our paper justifies is to reduce the subscription price to the minimum and limit the issues to make this price possible.

THEREFORE, WE HAVE DECIDED TO REDUCE THE SUBSCRIPTION PRICE OF THE CHRISTIAN SOCIALIST TO TWENTY-FIVE CENTS PER YEAR, AND TO MAKE IT A MONTHLY.

Comrades, here is your chance to do the most effective work possible for Socialism either [illegible]

We are going to give you the best propaganda paper in the world for converting religious people to Socialism.

With the paper right and the price so low, it is now up to you to see that every one who needs it gets it.

Comrades, are you with us?

Then show us your faith by your works from NOW ON TILL THE VICTORY IS WON.

Let your answer be a flood of subscriptions and bundle orders.

See that every minister, Protestant and Catholic, in your city, town, or community, every teacher and Christian worker gets a year's subscription to **The Christian Socialist.**

Begin TODAY and keep everlastingly at it.

Let us have Socialism in our day.

HARVEY P. MOYER,
President The Co-Operative Printing Co.

WE HAVE SURRENDERED

Many Comrades have urged us to reduce the price of the **Christian Socialist** to 25c per year, even though it might be printed on much cheaper paper, so that they could more easily sell it in competition with the cheaper Socialist papers. We have heretofore not been willing to cheapen the **Christian Socialist** by poorer quality of paper or less frequent issues. We had hoped that the movement would soon give ample support to the higher class, more versatile paper we were striving to produce. But the manifest tendency of the movement is to insist upon the cheaper propaganda papers. A strong and stirring paper which few are too poor to buy and which is devoted to propaganda chiefly seems to be the present need. And at last we yield.

Hereafter the **Christian Socialist** will be a monthly at 25c per year. This is the limit of worthy issues at the price. Whether we shall be compelled to use cheaper paper will depend upon how rapidly you "live ones" roll in the subscriptions.

We have chosen the less expensive paper in order to reach a larger hearing. The **Christian Socialist** should reach every church member in America. GO AFTER THEM NOW.

We still cherish the hope of running a weekly issue for those who desire it at a larger price; but if that is done at some future time the monthly issue at 25c will be continued also. **So turn yourself loose and see what you can do to get subs at 25c per year.** It is circulation we want. The powerful message of Socialism from the Bible viewpoint must be made to reach a larger audience. Will you help by earnest work?

Yours for the revolution,

E. E. CARR.

TO ALL SUBSCRIBERS

Those who have been subscribers to the semi-monthly **Christian Socialist** will have their unexpired time extended **from August 1, 1914,** to a period **double** the term shown by the yellow address label on their paper. Thus we will do full justice to all the old subscribers. And we hope they will all strive to make the new monthly plan at the cheaper price a great success. We shall stick to the cheaper monthly edition even if we do later have a weekly at a higher price.

WHO'S WHO?

This month of August will show "Who's Who" among the lovers of the **Christian Socialist.** See how many subs you can secure at 25c this month. Young and old can work successfully at this job, and nothing is more important to the cause of Socialism. Will you do something worthy in this way?

CAMPAIGN SUBS TEN CENTS

In order to reach as many people as possible during the campaign of 1914 we will send the **Christian Socialist** monthly to any address at ten cents for five months. Ten campaign subs for $1.00. **Anyone will give you ten cents for a campaign sub, if you ask them.** Try it. Also send these short term subs to the preachers and teachers and other hopeful people. It is a great chance. For people in Chicago and all foreign countries, 15c.

EIGHT AND SIXTEEN PAGES

The eight-page edition of the **Christian Socialist** is minimum. We shall have sixteen page forms occasionally, and if you send in subscriptions enough we shall make it sixteen pages or more each issue.

Do you want to help us increase FOURFOLD in one week the influence and power of the **CHRISTIAN SOCIALIST?** Then renew or extend your subscription at once and send us your dollar as usual, enclosing, with your name, the names of three friends, giving us at once four readers for one.

MOTHER JONES

By M. J. Connelly

We honor now the heroes dead, who won
our Liberty;
With grateful hearts their names we
spread on page of history
To stimulate our Country's Youth to do,
to dare and be
In all that makes for Right and Truth,
whate'er the penalty.

The heroes gone, when in the flesh, were
not the honored men:
The ax, the gibbet, dungeon foul, too oft
their portion then;
With scoff and jeer they were pursued
by mean and cowardly knaves;
No rest was theirs until they found a
refuge in their graves.

'Tis ever thus: God-conquered souls
MUST in the vanguard be,
To suffer, and, if need be, die, to gain
Man's liberty.
Look round our Land—how do we treat
the heroes of today,
Who see the wrong and dare denounce?
we starve, we slug, we slay!

Dear Mother Jones, Brave Mother Jones,
we greet you here tonight.
Despite your weight of eighty years, for
Justice yet you fight!
Still hold aloft our Banner Red, lead on
while you have breath,
And, Comrade Mine, we'll follow you,—
we'll follow you to death!

SOCIALISM AND INSPIRATION

By Thomas W. Williams, State Secretary Socialist Party of California

Socialism is the most inspiring thing in the world. It includes all that is good and eschews whatever is vicious and bad. It embraces every purpose making for the human uplift. It is not circumscribed by creed nor embarrassed by organization. Socialism is bigger than party and far beyond the power of man to destroy.

Socialism is a world power. It is the constructive forces of the Universe impelling the "Next Step." Socialism is the dream of tomorrow, the stimulus of today. It takes the individual outside of himself and overwhelms him with the bigness of the whole. His corelation with all other things is discovered. His interwoven interests with all other beings is revealed.

Socialism is the antithesis of selfishness and self ascendency. It is altruism made sane and practical. It does not destroy hope. It materializes anticipation. It brings the goal within reach.

Socialism makes for better manhood. No man can work with Socialism who is not moved by high and lofty purpose. Its program is positive rather than negative. It displaces. It does not destroy. It creates. It does not annihilate. It rearranges. It brings things into relation. It reverses incentive.

Under Socialism the overcoming passion on the part of the individual will be to contribute instead of to receive; to bestow rather than to acquire. Honor will be the reward of service not pelf or gain. Men will not be happy in the selfish holding of something to the exclusion of others, but their joy will be full in mutual possession and interest.

The Socialist Party is organized to interpret Socialism. It is a voluntary organization giving expression to the political phase. Socialism does not spring out of the Socialist Party. It is not dependent on the dictum of a few men nor is it circumscribed by party decree. Socialism is a science. Socialists are merely students striving to master the science. The Socialist Party IS because Socialism WAS.

Socialism is all embracing. It is inclusive, not exclusive. It is creative rather than destructive. It makes for peace rather than war. It begets love rather than hate. Socialism stands between the world and chaos. It is the one great star of hope in the dark night of capitalism. Socialism is the Universe working with man and man with the Universe.

The Nation's Pulse

By Irwin Tucker

Prof. Nearing Nearing Light

The Federal Commission on Industial Relations began hearings at Philadelphia on June 22. Professor Scott Nearing of the University of Pennsylvania was the first witness, and his testimony is thus reported in the Philadelphia North American:

"The total income derived from the cotton industry in Massachusetts last year," said Professor Nearing, "added $81,000,000 in value to raw cotton. The salaries to officials totaled $2,500,000. The salaries to wage-earners amounted to $41,000,000. **There is nearly $30,000,000 remaining.**

"A small part goes to machinery and repairs. A large part to rentals and dividends. Of the $81,000,000, **the people who did the work got only about five-eighths, and the other three-eighths went some place else.**

"When I described this condition in Fall River some time ago the board of trade there got hot about it. I have nothing against Fall River, but it is not the only example we have to draw from.

"I do not believe the situation in Fall River is any different from that in the Mohawk Valley and every other textile town in the northeast.

"As regards other industries, I think we can safely say, from federal investigations, that half of the adult wage-earners in the United States get less than $500 a year; that three-fourths get less than $750 a year and that nine-tenths get less than $1,000 a year.

"Rarely do we find a wage-earner getting $1,500 a year? There are exceptions in the allied building trades, telephone companies, etc., but we must consider industries as a whole."

"What would you suggest as a remedy?" asked Commissioner O'Connell.

Must Stop Exploitation

"As I see it," replied Professor Nearing, "we must stop this exploitation of the many for the benefit of the few. The people who hold mortgages and stock certificates and flaunt them before the eyes of civilization are contributing to this great unrest which is sweeping the country.

"At no time have the privileged few had such an effective scheme of living on the labor of the many!"

Asked if he believed the establishment of a minimum wage would offer a solution, Professor Nearing replied:

"The thing to do, as I see it, is to establish a relation between wages and the standard of living. When a man applies for a job, his prospective employer never inquires the number of his children. He offers the married man just the same wages as he does the single man, and no more.

"Every child after the second is an economic calamity, according to the New York board for the bettering of the conditions of the poor. Every child in the city is an economic liability. In the country children used to be an asset. Now they are liabilities."

Professor Nearing was applauded when he intimated that the workers would not stand for the continuance of the present system. He showed his conviction on that point when Commissioner Weinstock asked:

"If such conditions go on, what forecast would you make for the worker thirty or forty years hence?"

But Will He Stand For It?

"If he stands for it, you mean?" inquired Professor Nearing, with a significant inflection in his voice. Then he said that, in his opinion, if such a condition did continue to exist, 50 per cent of the net product would go into dividends for the privileged few.

"What suggestions would you make for a remedy to conditions?" asked one of the commissioners.

"**Every man is entitled to what he earns,**" replied Professor Nearing, "and if I had anything to do with this investigation I would start it right there. The blatant evil of monopoly should be wiped out."

Almost a Socialist

"Are you a believer in the doctrine of Socialism?" asked Commissioner Weinstock.

"What are the doctrines of Socialism?" asked Professor Nearing.

"The doctrine of Socialism," said Mr. Weinstock, "is the belief that there should be one employer, and that employer the people, and that all rents, interests and profits should be abolished."

"I am a believer in such a doctrine," said Professor Nearing, "so far as the abolishment of rents and interest is concerned. The worst form of unearned profit is the ownership of land. I would take for social uses the values arising from land ownership."

"Do you believe that the unrest of the workers is undermining our civilization?" asked Commissioner Lennon.

"I believe that the most insidious force that ever operated in civilization is the force that makes a few persons the exploiters of all the others," Professor Nearing answered.

Prof. Nearing's "remedy" is hardly conclusive. He would base salaries on the number of children. This is impossible and futile; although there should be some relation. The only scientific way is to make the pay of a worker exactly equal the social value of the product of his toil.

* * *

Psychology

President Wilson's utterance regarding the "psychological" origin of national depression is quite true. It is psychology that causes all our troubles; only it is the psychology of the working class which is at fault.

Christian Scientists proclaim an admirable truth when they lay our sufferings to "mortal mind." The mortality of the mind of the American working class is something frightful. Confront them with an empty sounding phrase like "The law must be observed," or "Our Fathers who framed the Constitution were wiser than we," and their minds, individually and collectively, fall down and shrivel up like a spider on a hot shovel. The mind of the working class dies in agony on the slightest provocation. It curls up and quits at a breath of hot air.

It is bad psychology that makes the workers rest content with a scheme of things which makes them do all the work and get all the crusts. It is a wrong habit of thought that makes them content to be laid off and to starve, when they have produced so much more than they can consume that the "market is glutted." It is bad psychology that makes them elect to office, year after year, such owlish fatuities as sit in the seats of the mighty under the totem of elephant, donkey and moose.

It is bad psychology that makes them turn their backs on the one party which has the promise of a reasonable program and a reasonable solution. It is not so much wrong thinking as the refusal to think. Inertia of the mind—sheer laziness of the intellect—that's what's the matter with the country.

Wilson is right. But he doesn't know how right he is.

* * *

The Trinity Season

An even half of the Church Year is taken up with the Trinity Season. During the first half of the Year, from Advent to Trinity, the teaching the solemn processions of days and feasts is of the Faith; now the long unbroken season whose teaching is of Works, begins. Each Sunday's liturgical lesson tells of some deed the Christian must perform to bear out his professions of belief. They hold before us the story of Dives and Lazarus, the solemn words of John the Divine, the warnings of Christ himself, that he who loveth not his brother, loveth not God.

The heart of the doctrine of the Trinity of God is that we, you and I, are part of God. We are members of the body of Christ, being made so by the anointing of the Holy Spirit; and as such we share in the nature of God himself. Hence, our hands are the hands of God; our eyes, His eyes; our voices, His. If we do not the works of Christ, rescuing the unfortunate, helping the miserable, we have paralyzed God. We must right the wrongs of the world by the power of God in us, or they remain unrighted; such is the meaning of this most sublime of all beliefs.

* * *

'Ware the Dog!

For his own sake we trust that President Underwood of the Erie railroad was misquoted:

"The public is like a dog running amuck; it will not hear," said he, as reported in a Milwaukee interview. "The hard times are due to automobiles, moving pictures, and fool legislation. The lawmakers are doing what the people want, and do it whether it is right or wrong. The railroad men at first laughed at the hostile attitude of the people toward the railroads; they ridiculed the claim that high freight rates are responsible for the high cost of living. They ridiculed, but did not try to answer. Now when it is too late to have an effect, the railroads are trying to tell their people their mistakes; but they will not hear."

Dogs running amuck, friend Underwood, occasionally bite, and it is just such language as this that makes them feel biteful. "Better let sleeping dogs lie." The public has been fancying for a long time that it is a guinea pig, intended merely for experiments in vivisection, If this dog-like idea of yours gets into the public's head, it may fancy itself to be a bulldog, which will not loosen its grip for soft words, or perhaps a bloodhound, not to be turned from the trail until it has its prey.

'Ware the dog, friend Underwood. It is on the trail of just such sneak thieves as yourself. By making this loud noise you have drawn its attention to yourself. Again we repeat:

* * *

Enter Bryan, Accompanied by a Loud Noise

On July 16 W. J. Bryan announced himself as strongly in favor of woman suffrage, thereby putting himself in line for the backing of the women voters in 1916. A signed statement given out at Washington to this effect was universally taken as the first stroke in his campaign to win the next nomination away from Woodrow Wilson. Wilson's remarkably poor showing in his encounters with the women suffrage delegations lends a keen point to his Secretary of State's announcement at this particular time.

Up to this time, Bryan has, apparently, studiously effaced himself in favor of his chief. All the policies that succeeded have been Wilson's policies; all the breaks that roused wrath have been Bryan's breaks. He was as convenient to Wilson as poor Loeb was to Roosevelt.

Now Bryan bursts out on his own hook. Not content with turning the President's flank, he issues a counterblast to Roosevelt,—which is indeed a fair scorcher. The Commoner for July 18 contains a long signed article with a number of emphatic statements, among which were the following choice bits:

"The country has seen enough of monopoly regulation, and its most enlightened view obtained when Mr. Roosevelt was President. It saw the monopolies regulate him. More trusts were formed under his administration than in any similar period, and he made no effort to protect the public. And how can he be expected to regulate trusts in the future when he takes one of the most hard-hearted of the monopolists as his campaign manager, and offers him to the public as the embodiment of progressive principles?"

At him again, Bill! Theodore has needed a good scorching comeback for some time. Woodrow is too much of a gentleman to meet Teddy on his own ground; but you are the stuff. At him again!

THE RHINE-MAID

Franklin Kent Gifford, who under the nom de plume of Richard Brinsley Newman, wrote the sparkling, exhilarating, cutting, cider-like satire on the present social system called "The Belle Islers," is out with a new novel, "The Democratic Rhine-Maid," published by the Devin-Adair Company, New York. It also has a delicious flavor and is intensely interesting as a story, though not so purposeful as the former venture.

A young American cynic, an athletic hero of Harvard College, made bitter by the jilt of a beautiful flirt, who afterwards becomes a noted war correspondent and author of books, and withall a Socialistic iconoclast, ten years from graduation day meets a golden haired girl on the banks of the Rhine whose beauty and innocence satisfy the dreams of his saddened and imbittered soul. After a happy lovemaking to this apparently artless and plebian fairy which seems to win her heart, he discovers that she is the rich and proud Barnoess Von Ellenberg, of Ellenberg Castle. Then his troubles begin in earnest, and hers, too, for she loved him, though he could not believe it; and he tried to hate her for trifling with his heart in what he regarded as a mere masquerade of coquetry, but which was really the Baroness' love for democracy. Of course it all comes out right in the end, after much sorrow, a duel well-nigh deadly for two men, a long illness, and the crushing of two proud hearts by pitiless pain. And the story is well worth the reading by those who merely seek recreation through charming romance.

"Go work in my vineyard," means just precisely what is says—WORK! And if every real Socialist will do his or her work NOW—not wait till next week—next month—or next year, the **Christian Socialist** will have 50,000 readers by January 1st, 100,000 more within a year.

Editorials By Edward Ellis Carr

RAZORS AND RENTS

For light upon this peculiar subject see Comrade Tucker's article on "The Land and the Priests" in this issue. We all know that they both shave pretty close.

* * *

SOCIALIST YEAST

The **New World** (Roman Catholic, Chicago) jubilantly shows how the democratic laws recently passed by the English parliament tend to "offset Socialism." It must be admitted, also, that no such laws were passed in England, or could have been passed there, until the socialistic Labor Party had a large membership in parliament.

MORAL: the only way to get truly helpful reform laws is to put a big coterie of Socialists in Congress.

* * *

PHILIPPINE INDEPENDENCE

In view of the endless unrest of the liberty-loving Filipinos who have fought for freedom for hundreds of years, why not grant them independence on the plan enjoyed by Cuba? This would keep off invaders, maintain internal peace, and give the largest measure of independence possible under a protectorate.

* * *

ABSOLUTE ZERO

A preacher recently declared at camp meeting: "A social revolution cannot be averted if the spirit of self-sacrifice and self-abasement does not come into the industrial world. But if labor could be taught to prefer capital before itself and capital to prefer labor no social revolution would be necessary."

This is "absolute zero" in economic intelligence, mere milksop sentiment based on utter error as to facts and ethics. As well expect fire to prefer water, or the farmer returning from the market to prefer the highwayman. When exploitation—robbery—is ended there will be no capitalist sucking the blood of the laborers **and no capital which labor does not own.** And the social revolution is necessary to bring that happy day.

* * *

WORLD WAR

"War is a game which, were their subjects wise, kings would not play."

Three ignorant, foolish, ambitious men—the kings of Austria, Russia and Germany—hold the lives of millions of common people in their hands today and play with them and their helpless families as carelessly as they would with senseless pawns upon the chessboard. The people of Europe are utterly ignorant of the real causes that underlie the awful prospect of general war which may not only envelope all of Europe but the Orient as well; for Japan, India and China may easily become involved in a war between Russia, Germany, France and England.

Millions of men may die, leaving countless widows and orphans in misery—but what do the mad kings care? Time hangs heavy on their hands. They must be entertained with some excitement, they and their worthless lords.

There is no real democracy where a government may plunge a nation into the bloody, fiery hell of war without first securing popular consent by a general referendum.

Surely it is high time for the churches, both Roman and Protestant, to unite with Socialists for the abolishment of war by general agitation against it, by refusal to serve in armies of invasion, and "by general strike and insurrection if need be," as declared by the French Socialist Congress.

If the Pope were really vice-gerent of Christ he would forbid all Roman Catholics to serve in armies of invasion.

The reasons given for invading another country with hostile armies are always false. War is ever blind and beastly, never reasonable and human, much less Christian.

SOCIALISTS MOST CHRISTIAN

While all Europe is seething with war agitation and all the great nations seem about to fly at each other's throats in a bloody death-grapple, the Socialists of Russia, Germany, France, Italy and Austria are being arrested, sabered or shot for making demonstrations against war and in favor of peace. **Sixty thousand Socialists marched in a peace demonstration in Berlin last Sunday, until dispersed by the clubs and sabers of the police.** The governments encourage popular demonstrations for war and try to keep down all demonstrations against war. Yet they call their nations "Christian;" and the churches of these countries care not and dare not lift hand or voice in practical ways against war. **It is evident that the Socialists are the most Christian people in Europe, whatever their creeds.** The time to have honest peace Congresses and genuine peace demonstrations is in the face of threatened war. Preachers, where stand your churches now, and why? Remember Mexico. The church people could prevent war if they would.

* * *

CHURCH TEACHING SOCIALISM

The Baptist Church has stood for generations as one of the best representatives of democratic religious organizations, and therefore the most directly opposed by creed and polity to Roman ecclesiasticism; so it is not strange that this church should be among the first of the greater denominations to take up the discussion of modern Socialism.

The American Baptist Publication Society (Chicago, or any large city) has put forth a charming, clear and forceful pamphlet on "The Relation of Christianity and Socialism," written by J. E. Franklin, Ll.. D., who, by the way, is a staunch friend and supporter of the **Christian Socialist.** The pamphlet is filled with the Christian spirit and is thoroughly Marxian in economics. It will do a vast amount of good.

And it is tremendously encouraging to us who have carried the torch of Socialism through the darkness of ignorance and opposition for many years to see the blessed revolutionary light beginning to stream from the windows of the churches upon humanity's hard way toward liberty and plenty.

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UNITING PROTESTANTISM

Representatives from all the leading Protestant denominations in Conference have agreed to unify and harmonize their work in Mexico, avoiding local or district competition, and having one joint publishing house with a paper common to all Protestant workers in Mexico, a joint Bible and Training School, Theological Seminary and College, and a common name—"The Evangelical Church of Mexico." These recommendations have not been apapproved by the respective denominations involved, but they probably will be, and they show the marked tendency of the times toward brotherly economy and spirit. **Socialism is hastened by every sincere effort of the people to get together.** It should be noticed also that it was the economic waste of competition and the comparative failure of competitive methods that forced the Christian workers to see the need of combination. In other words, economic determinism is a prime factor in this good movement. Spiritual love and church progress only flourish in harmony with economic law. When Socialism gets the economic base right, the whole superstructure of society,—education, religion, morals, etc., will soon be correctly adjusted.

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CONTEMPT OF COURT

A current news item states that Judge Mahon of Elizabeth, N. J., sentenced Dennis Boyle to get married within thirty days because he drank too much intoxicating liquor and needed a wife to take care of him.

Contempt of such a court is essential to intelligence and morals. If any woman is foolish enough to marry a sot she is the one who receives the sentence for life to sorrow and shame; and if children result from such a "holy" and unrepentable "marriage" they are almost certain to be "sentenced to life" in hopeless weakness, misery and shame.

The woman who marries a drunkard is a fool, and the judge who advises it is a criminal against society.

Dennis Boyle should be sentenced to the work house and the Keeley cure, and Judge Mahon should be sentenced to leave the bench he has disgraced and earn his living in some sane and honest manner.

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HYPOCRISY OF INTERVENTION

Protesting against the rule of Huerta because he murdered Madero and a few others and refused to salute our flag, the Big Business government of the U. S. sent our navy to Vera Cruz and murdered several hundred innocent and helpless Mexicans. Now that Huerta has abandoned his hopeless position to save his life and the conquering constitutionalists are about to assume control of Mexico, the capitalist press of the U. S. is reportinging that to prevent numerous executions of Huerta's defeated adherents the government of the U. S. should march on the City of Mexico "to restore order"—that is, murder thousands more of the Mexican patriots in order to save the lives of a few Mexican traitors—**and the fortunes of piratical business adventurers.**

Who made the U. S. government the master of Mexico to demand of Federals or Constitutionalists that they should obey us? We have no more right in Mexico than has China, and every honest person who is not insane with lust for gold knows it.

The secret of the zeal with which many large newspapers of the U. S. urge our government on to murderous war against our sister nation is that the same Big Business that controls the present national administration controls them, and the government of our country may be overthrown by popular vote, therefore Big Business requires its newspapers to deceive the voters.

These papers assert that our government must insist that the Constitutionalists do not execute many Federals and that they assume the foreign debts of the Huerta regime. The Constitutionalist generals have already declared their purpose to execute only those found guilty of murder after a fair trial; and as to foreign loans, they will probably be compelled to assume them to avoid wars with the foreign governments whose chief function is to collect money for Big Business and landed aristocrats. But the demand that the U. S. government interfere with the plans of the Constitutionalists, who declare their purpose to restore the land of Mexico to the Mexican people—**a wholly internal affair demanded even by the lowest grade of human justice and for the stability of any Mexican government**—is most flagrant. This demand is inspired by American citizens like W. R. Hearst who have millions of acres of Mexican land for which they never paid approximate values, and by oil and mining syndicates which have fastened themselves as blood suckers upon the Mexican people.

The American government must demand, declare these papers, that the Constitutionalists regard "particularly the rights of the Roman Catholic clergy and their properties." The church has vast holdings in land and other properties which it obtained in the same manner that the hidalgos got theirs, therefore the church has quietly acquiesced in the tyrannies and robberies of Profirio Diaz, Madero, Huerta and their greedy aids. And the church as a land monopolist is not the church of Christ. **When the church stoops to land grabbing and consorts with land grabbers she must share their fate.** We protest against the U. S. government and army being used as a tool of the Roman Catholic Church in the Mexican nation.

All the reasons given for intervention in Mexico merely reveal to thoughtful minds the murderous hypocrisy of Big Business, corrupting governments, churches and newspapers for gain.

Small wonder Jesus hurled the fierce term "Hypocrites" into the faces of the priests, business men and politicians of his day!